

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

"Socialism," says Prof. Sumner, in his *Scribner* article, "holds we can increase consumption and lessen production." "Socialism," says the *Baltimore Standard*, "teaches no such thing. It teaches that by a proper distribution of the wealth produced there will not be in some places an enormous superabundance of food, and in others such scarcity that men, women and children die of hunger."

The Shakers seem to think the Oneida Communists are receiving more newspaper comment nowadays than properly belongs to them, and "just for a change" ask for their share. This is what they say:

"In view of the slanderous persecutions some of our contemporaneous Communists are receiving, and of the grand, good openings these are making both for religious inquiries and financial markets, will not the *N. Y. Times* or some paper of equally large circulation abuse the Shakers a little or a great deal? We believe it would be good for a change; as nearly all men are 'speaking too well of us,' and we are feeling the 'woe' of stagnation. Please, knights of the press, be more impartial, and let us have a share of the apparently bitter dose."

Our Shaker friends may have our share for a while if they like.

There are strikes in Pittsburg, Philadelphia, Westfield, Quincy (Mass.), and Paterson, N. J. The Paterson strike is in its sixteenth week.

The *Irish World* publishes the following tabular statement of those seeking and finding work for the past week:

	Seekers.	Finders.
Compositors.....	1,550	275
Carpenters.....	12,763	1,540
Coopers.....	1,392	134
Carriage Makers.....	1,300	126
Ship Builders.....	3,504	272
Plasterers.....	9,700	1,250
Brick Makers.....	8,900	1,300
Marble & Stone Cutters.....	4,765	488
Machinists & Foundrymen.....	28,500	2,650
Cotton Operatives.....	19,200	1,381
Miners.....	12,500	1,300
Tailors.....	9,000	1,249
Dressmakers & Milliners.....	10,900	1,140
Silk Workers.....	2,900	180

The *Daily News* says: "The introduction of coöperative farming in England in all its grades, from joint proprietorship to a mere imparting of a share of the profits to the laborers, would make an exceedingly interesting series of experiments, and might be of the greatest social and economic importance. But its possibility must be decided by experiment and not by argument. In argument on such matters there is but too much chance of a factor being omitted, a condition being assumed and experience overlooked. Experiment on some considerable scale and for some considerable time is the only thing to be safely trusted."

W. Godwin Moody of Boston has prepared a "Memorial to the President and Congress of the United States," urging, among other things, the "organization of an Industrial Bureau, to have special charge of all industrial and trade interests, both foreign and domestic; whose duty it shall be to obtain, as far as possible, accurate statistics of all our interests, whether agricultural, mining, manufacturing, carrying, building, or whatever else may employ labor, and classify, condense, and compare production with consumption; and, also, the number and condition of the employed and the unemployed. The facts and statistics obtained to be generally distributed by periodical publication, and embodied in semi-annual reports, with such recommendations as will best conserve the general welfare. The facts, statistics and records of this Bureau to be at all times open to the public."

COMMUNISM.

[From the San Jose Weekly Mercury.]

We are frequently accustomed to apply the word "Communism" to the banding together of those whose aim and object it is to set all laws at defiance, to upset the existing state of affairs and to appropriate to themselves the rightful property of their neighbors. We are consequently apt to forget that it is descriptive of several other classes of society, and that in all political and national organizations Communism is undoubtedly practiced to a certain extent.

The feudal systems of the old world, under the severest forms of absolute monarchy, embraced the provision for the common support of serfs and clansmen. The lord or chieftain provided them with houses, land for tillage and the other means of support and protection, and the vassals in exchange gave him a portion of their crop, a share of their labor, and

their services during times of war with his neighbors, thus clearly establishing the conditions of Communism.

In our own days, in order that all may have the advantages of education, property is taxed for the erection and support of common schools, open alike to the poor as well as to the rich. Then our public lands are parceled out for homesteads to all who choose to apply for them and comply with certain conditions of a reasonable and protective character. In this matter the United States stands alone as the supporter of a thoroughly agrarian law, which works satisfactorily enough, although it has to some extent been abused by land-grabbers.

In our cities, the setting apart of parks and grounds for recreation and exercise, free public baths and other such health and comfort promoters, are excellent specimens of beneficial Communism, whilst the opening of free museums, libraries, galleries of art, etc., which are yearly increasing, are a most admirable advance in the efforts for the common good. The electoral system of universal suffrage, whereby every citizen is qualified to use the ballot, is also a good illustration of the working of Communism successfully in a country of such enormous dimensions as the United States, whereby every man is enlisted to take an interest in the choice of rulers and in the enacting and upholding of law and order. Religious Communities too, whether Catholics, Shakers, or other denominations, are to be found established all over the land, supporting themselves successfully and creditably by their joint labors and earnings. Thus we see, that although it is asked, "What's in a name?" and also maintained by the poet that "a rose by any other name would smell as sweet," it is somewhat unfortunate that of late the term Communism should be exclusively applied to the cowardly assassins of rulers and men in high places, to the dictators of the laboring classes, to the denouncers of existing laws, and the rights of property, and to those who by their crude theories would endanger both life and liberty, now so well secured by the successful operations here of a century of independence.

We are daily carrying out the best system of practical Communism by the right discharge of mutual duties as citizens of a great nation, and in order to provide for the due protection and continuance of our well being we must guard against countenancing those instigators of unjust and mischievous assaults on the rights and privileges we so dearly prize, and who by upsetting our present well organized and beneficial system of Communism would substitute only revolutionary anarchy and national suffering and disgrace.

AN ENGLISH LETTER.

American Interviewing—Oneida Community—Robert Owen, his System and Measures—John Bellers the Quaker, and his Plan—The Socialistic Labor Party—Labor-Saving Machinery, etc.

Hammersmith, London, Eng., Sept. 15, 1878.

EDITORS AMERICAN SOCIALIST:—The Report respecting the Oneida Community, re-printed from the *Utica Morning Herald*, comes very opportunely in reply to inquiries which have been awakened in various minds on this side of the Atlantic, mainly through the circulation, agency and influence of the AMERICAN SOCIALIST, which is carrying conviction in quarters where prejudice was formerly strong against its mission.

The system of interviewing therein indicated seems rather strange, novel and presumptuous to an English journalist. To the antiquated notions of a Britisher such bold and searching inquiries seem somewhat rude and ungracious, although they may be more congenial and better suited to Brother Jonathan, owing to his big estate and his consequent inquisitive thirst for information about notions that are new and original.

In this report about the Oneida Community, however, facts are brought out which will prove interesting to many, and also show how liable men are to libel what is new, strange or incomprehensible to them. Daring to be original and practical in your attempt to raise mankind to a higher platform in relation to health, organization and capability, it was perhaps well that these questions should be put, and your light made manifest. Society requires to be now and again aroused to look at the social constellations that are arising in the horizon of the dawning future. Oneida is not alone in having had to submit to misapprehension and calumny. It is now sixty years since Robert Owen first published his "*New View of Society*," and even down to the present day bigotry, ignorance and prejudice have continued to misrepresent

the aims and the character of the founder of Coöperation, Socialism, and Communism, as understood in England.

There is great truth in your article on "Robert Owen and his Disciples," and it is a just estimate of Owen to describe him as "a man of most noble impulses; and that there was little in his nature that was sour and acrid, but much that was generous, kind and sympathetic in a high degree." It was also true to say of him that "his benevolence and philanthropy embraced the whole human race in ardent affection. He held no human being an outlaw, an alien, or stranger, to be cast off, overlooked or injured. He knew no enemies to hate, persecute or punish. He loved all, sought the good of all, labored for all." The remarkable fact of his characteristic benevolence is the more striking as it was the result of his philosophic convictions in relation to the nature of the human mind. Whether Mr. Owen's philosophy was sound in every point may be doubted; that he was governed by a sincere conviction that men are to a great extent the victims of vicious circumstances that may be replaced by happier conditions, none will venture to deny. Benevolent, merciful and forgiving, he was ever active in proposing plans for the amelioration of the distress that was prevailing among the working classes, in spite of the opposition and obloquy that prejudice opposed to his exertions.

In evidence of his generous, devoted and comprehensive aims, I forward for your Museum what is now a scarce but precious document, being the first he ever published in which he urged that Coöperation by "combined labor and expenditure for a common object, among the working classes, with proper training and instruction for their offspring, and surrounded by circumstances devised for the whole, will create and secure the present safety of society, the present and future comfort and happiness of the individuals and the ultimate well-being of all."

Acting upon his sincere and ardent convictions, after much preparation and the subordination of all considerations of cost in money and fame, in the autumn of 1817 he held a series of meetings in the Great Hall of the city of London Tavern. Before, however, the meetings were held, he supplied the daily newspapers with the materials for estimating the principles and some of the details of the plans he intended to propose. He also gave a brief account of his past life and career, so that the public might estimate his experience and qualifications for the task he had undertaken.

To appreciate his position it must be remembered that the working classes were suffering greater distress than they had ever experienced at any former period, arising from a combination of causes beyond their own control, such as bad trade, deficient harvest, and war prices for foreign corn.

He spared no expense in publishing his "New View of Society." On the day following his lectures he purchased thirty thousand copies of the reports; and at that date papers were heavily taxed and stamped, and were sold at fifteen cents each. In addition to this he published thirty thousand copies of each in pamphlet form, at a cost of more than six thousand dollars. These were directed and posted to all the leading men and clergymen throughout the kingdom. In two months he had expended for papers, printing and postage twenty thousand dollars. The London mails, on the three days succeeding his lectures, were delayed by the unusual increase in the size of the mail bags twenty minutes beyond their usual time of departure.

There are a greater number than is supposed of persons among coöperators who have sanguine hopes that Socialism will lead to combined efforts for the establishment of Communities, as the most economical means for realizing the happiest results for humanity. It is only justice to the memory of the author of the "New View of Society" to say that all that he claimed to the advantage of the "Proposed Villages," in their contrast with the condition of the people "in the manufacturing towns," was proved to be literally true at Ralahine.

You will see from the document I forward you that Mr. Owen gave credit to John Bellers for priority in discovery of the principles of society which he advocated. [See Am. Soc. p. 310.] And a word in reference to Mr. Bellers and his scheme may be in place in this connection. He was a member of the Society of Friends, and like the Quakers directed attention to the best means of relieving the condition of the people by labor. His proposed "College of Industry" was the first known effort to organize an industrial Community in England. His scheme required £18,000 in the currency of that time to realize it. Like Mr. Owen, in his first efforts he appealed to the wealthy and to the Government. It would have been fatal to Socialism and

voluntary Association in Community had he succeeded. The Villages would have become Pauper Warrens, or refuges for the wretches of society, and as criminal penitentiaries.

Mutual Coöperation, with the training it gives and the confidence it will inspire, is necessary to prepare the working classes for the self-control necessary to the higher aims of Socialism to be fully realized in voluntary Association in Community.

The Social Labor Party of America, it appears to me, are pursuing a mistaken line of action in seeking to give the Government control over associations which ought to be voluntary and self-controlled. Governments must be the servants of the people, and the people must be trained to become masters of themselves. If the Social Labor Party cannot work for themselves and secure the return of the profits of trade for the accumulation of capital to be wholly under their own prudent control, they are not likely to elect a Government to do it for them. The less Government has to do with Socialism the greater will be its progress, and the freer will be the voluntary Associations of the producers of wealth. With Government comes the drill-sergeant either in the shape of a soldier, a priest or a stereotyped political dogma, and a check to evolutionary progress.

The writer of an article in a recent number of the *Leisure Hour* [see last number of Am. Soc.] misapprehends Robert Owen when he says he was not disposed to interfere with "Competition." No other man has done so much as Owen to prove that the problem of competition has been solved in a single century by the labor-saving inventions of men of genius. He called attention to the fact, that the increased facilities of production in textile fabrics alone, resulting from the application of the discoveries of Watt and Arkwright, were equivalent to the addition of two hundred millions of men to the force employed in these industries fifty years previously. Labor-saving machinery now employed in England and America must represent a thousand millions of men! Hence the surplus stocks, stagnation of trade, and the hundreds of thousands of unemployed laborers, with want, destitution, disease, and premature death! Mr. Owen relinquished wealth, domestic ease, affluent comforts and an influential position, to demonstrate to the world that machinery would in the course of time render Socialism and Community essential to the peace and happiness of humanity, and he boldly declared his belief "that no combination of human powers can now be formed to prevent its permanent adoption."

The writer referred to is doubtless right in predicting that Robert Owen will have the respect and gratitude of future generations as the founder of Coöperation. It says little, however, for the gratitude of the living generation of Coöperators that no monumental memorial or cenotaph marks his grave or indicates the fact that he gave to the wealth producers a lever which enables them to control the treasures and the governments of the world in the not far distant future. E. T. C.

WHAT CO-OPERATION HAS DONE.

[Remarks by G. J. Holyoake at the Reading Conference.]

Coöperators had created an association of buyers, and were represented in every market, both home and foreign, by men who were thoroughly qualified to buy. The result was that they gave to the working classes the purest food that the world could produce. The time was when the workingman's stomach was the waste paper basket of the State. Whatever was waste was thrown into it; but this had been entirely changed by coöperation. It had educated the taste of the workingman, and he could now discriminate between pure and impure food. Writers in the English press had attempted, out of pure ignorance, to confound these coöperative societies with the State Socialism which was spreading in America and Germany, and being encouraged to some extent in England. State Socialism meant dependence on the State for everything, whereas English coöperation meant self-help. It aimed to make every man dependent on himself, and by economy and prudence to save capital and employ it for his own advantage. English coöperation never meant State Socialism, and he hoped it never would. It meant emancipating the workingman and giving him a position of competence; and until that came there never would be security for capital nor security for the rich. He anticipated that this new principle of industry would eventually supersede hired labor by self-employment, and thus teach labor to hire capital instead of capital hiring labor. While capital hired labor it gave to labor just what it would or must, but when labor hired capital it got just what it wanted. This change would only come gradually; it could not be

accomplished until the general intelligence accepted the principle and realized how it could be fully worked out. Coöperation, however, had already done much. It had brought within the reach of those who mostly needed it pure food, and established for their benefit honesty of dealing. Thus far it had protected them in the competition of life. Further, it had shown labor how it might escape from the servitude of the hired condition, and how, without spoliation, revolution, or any violence whatever, it would gradually and peacefully place the working classes in that position in which no man would perish any more of want or ignorance, except by his own folly.

AMERICAN POSITIVISM.

III.

[Reprinted from the New York World.]

Comtism comes too late. We are almost unanimous in this country about existence after death. Bible men always believed in it after a fashion; and now the anti-Bible men have nearly all succumbed to the rappings, and are even stronger in the faith than the Bible men. Spiritualists claim to have placed the immortality of the soul on a scientific basis, as the Bible never did. So that Christians and anti-Christians are all on one side here against the speculations of the Positivists. Comtism in this country will have to fight, not only the clergy and the Bible, but Andrew Jackson Davis with his revelations, and Robert Dale Owen with his scientific "Footsteps on the Boundaries of Another World."

We are almost unanimous in another notion that will be very unfavorable, if not fatal, to Positivism in this country. We believe in *intuition* and *inspiration*, as well as in the "methods of science." Our revivals and religious experiences, on the one hand, and our spiritualisms on the other, have convinced us, not only that there is a world of spirits, but that we can have sensible communication with that world, and become mediums of its influences. This conviction extends to all classes, and is quite as strong among the "infidels" as among the Bible-men; and it is a conviction of that practical kind which places us clear beyond the reach of mere logic and speculation. In fact, we are developing a new faculty of discovery, which, sooner or later, will have to be recognized as the better half of scientific power. For a definition of this faculty, allow me to quote again from my own lucubrations. Thirty-five years ago, before "modern Spiritualism" was heard of, I wrote as follows:

"One spirit can present itself to the perceptions of another, and communicate thoughts and persuasions, without the intervention of any verbal testimony, any process of reasoning, or any impression of the external senses. This kind of belief is liable to be confounded by superficial observers with imaginative belief. It ascertains the truth of its thoughts by none of the processes ordinarily used. It appeals to no external testimony, no train of argument, no sensuous evidence. To ordinary apprehension its resources like those of imaginative belief, are wholly subjective. Doubtless, too, in many cases, pretenders to spiritual belief have mistaken their imaginations for spiritual impressions.

"But, in its essential nature, spiritual belief is no more allied to imaginative than any of the kinds that are accepted by the world as rational. It most resembles belief of the senses and testimony. It is, in fact, belief of the internal senses and of testimony conveyed, not by words, but by spiritual impressions. It is not altogether subjective. Its source of evidence is from without the circle of its own thoughts as truly so as verbal testimony. A man who believes spiritual impressions is no more properly chargeable with believing his own imaginations than one who believes his neighbor's word.

"He is liable, however, to be deceived. There are false spirits, as there are lying men; and he who believes the impressions of all sorts of spirits will be as miserably misled as he who believes every report he hears. And in the infancy of spiritualism there is perhaps more danger of running into this indiscriminate credulity, than there is in ordinary life; because the novice naturally imagines that every impression he receives comes from high authority, and his veneration binds him to believe without questioning.

"But assuming that a spiritualist has learned to discriminate between true and false spirits as wisely as persons of common sense discriminate between true and false men, there is no more folly in his belief, founded on spiritual impressions, than there is in theirs, founded on verbal testimony."

The Positivist Creed proposes that "science, since it has dethroned theology, shall be openly accepted and reign in its stead." Young America will hardly accept this proposal without correcting it. We accept TRUTH as sovereign of the world; but science in the largest sense is only a mass of human thoughts about truth, not very consistent yet, or well defined; and in a more limited sense it is one of the means or methods of discovering truth. We insist that Intuition must be installed as the helper and even the elder brother of science, in the service of their common sovereign, Truth.

These two, intuition and science, cultivated as they have been hitherto by separate and even hostile classes, are nevertheless working toward each other from the op-

posite extremities of the domain of thought, one ascending from the visible to the invisible, and the other descending from the invisible to the visible. They are destined to meet. Their scouts are already meeting. God grant that the converging columns may not mistake each other for foes in the twilight of the approach, and fire into each other!

It seems to me that Comte himself, if he had had opportunity to study this country, would have seen that we are practically reversing his idea of the progression of religious theories. What he calls the "anthropomorphic" and infantile theory is in full and fresh possession of the very nation that is leading the world in civilization. Thus the logic of present events is contradicting him. And looking into the history of the past in the light of the latest discoveries, we may safely say that the logic of antiquity is contradicting him. He died before geologists had ascertained the *earliest* conditions of man. We now perceive that for countless ages before the first glimmering of history races of men lived without any religious belief more than that of the wild asses. The earliest infancy of the human race was like the earliest infancy of individuals—a period of blank animalism. As a child a day old does not know that anybody is taking care of it, so there is every reason to believe that the bog-trotters of the stone and bronze periods had no theory or idea whatever of superintending invisible personalities. And the transition from this state to the discovery of *Providences*, whether referred to one God or many, was certainly like the advance of the child to the recognition of father and mother—a most momentous and blessed rising, the beginning of all induction and progress. In this view we may be sure that religion of any kind, however heathenish, belongs to a second and advanced stage of human nature, and is infinitely better than none. Instead, therefore, of believing, as Comte's theory requires, that this country in its revivals and spiritualisms is going back to primeval barbarism, I judge that Comtism, in its denial of God and immortality, is a return to the lowest level of humanity—the flat no-belief of the original prehistoric Troglodytes.

I am very respectfully yours, J. H. NOYES.

COMMUNISM IN THE CITY.

Brooklyn, N. Y.

The streets of this city are laid out at right angles, forming squares of one or two acres in extent; and the houses are built around the squares, with their little back-yards, each fenced off with a high fence, meeting in the central area. We often think how easy and natural and admirable the change would be, if the inhabitants of every square were to resolve themselves into a fraternal association. Instead of having twenty or forty separate families living contiguously, with a large extra amount of expensive furniture, and the same amount of useless room in every house and every yard, let them simply knock down the imagination of separate interests and become one large family, with the liberal and splendid arrangements that would be possible in such a case. Why not?

We estimate that the population of a square would save by this operation two-thirds of the space that is now occupied by buildings or rendered useless by fences, thus affording opportunity for a garden and pleasure grounds for the whole, which now nobody can have; and without one cent additional cost. A single edifice designed on purpose, and built in a true style of art, would be more pleasing than the monotonous rows that now line the streets—besides being cheaper and every way more commodious and healthy. Then think of the library, the picture gallery, museum, etc., that would result to the whole from this combination, together with the economies of living, and the social advantages of the large family; and say if it is possible for rational and refined people to go on much longer, at an expense of all that is desirable in life, such as the present isolated fashion requires.

Such a change as this is certainly coming, and people will live to see these cities transformed by the mighty impulse of Association, in connection with religious improvement. The hotel system is having a powerful influence toward this end, and all the progress that is being made in luxury and the art of living is educating the people to demand those high æsthetic conditions which only Association can supply. We do not look for any formal and ostentatious change, but for a change in the spirit and habits of thought by the people—a casting down of the imaginations of selfishness, which will draw society insensibly into the arrangements of Communism.

"WHY SHOULD THE CHINESE GO?"

Under the above title Kwang Chang Ling, an educated Chinese Mandarin, who is described as a "literate of the first class," has written several letters to the San Francisco *Argonaut*, giving the Chinese side of the "Chinese Question," as it is called. This Question is, whether the Chinese shall be allowed to live in our country, and with it as a political issue the AMERICAN SOCIALIST has little to do; but as it is the main issue on which the "Kearneyites" and other workingmen of the Pacific coast have settled, it is well for all Socialists to have an intelligent understanding of it. The letters of Mr. Chang Ling begin with an historical review of the intercourse between China and other countries. Then follows the argument in regard to the right of the Chinese to remain in California, in the course of which much interesting information is given in respect to the internal condition, population and present prospects of China. We will select and condense from the letters such matter as we think will be most useful and entertaining to our readers.

According to Kwang Chang Ling, the first intercourse in modern times between China and Europe took place in the early part of the thirteenth century, at the time the Chinese, under their first Mongol emperor, Genghis Khan, and his son Oktai, invaded Europe, conquered Russia, Prussia, Poland, and Hungary, advancing as far as the Venetian Sea. We have regarded Genghis Khan as a marauding despot. To the Chinese he was a great religious leader who sought to uproot idolatry and establish a pure and simple deism in its place. Mr. Chang Ling claims that it was respect for Christianity which turned back the half-million of Chinese warriors and prevented their overrunning western Europe. In the thirteenth century China stood at the height of her power and magnificence; Europe at the lowest point of her decadence. In arms, numbers, and discipline the Chinese were then superior to the Europeans, and might easily have subjugated them had they attempted it.

"At this period," says Mr. Chang Ling, "save in Mohammedan Spain, Western Europe was steeped in poverty, ignorance and despair. Its civilization had been long decaying; its population had dwindled from sixty millions, in the time of the Antonines, to thirty millions when the Inquisition was established. Society had become so debased that in the eleventh century human beings were employed as a circulating medium in Britain, and the price of a man was less than that of a hawk."

"In the twelfth century, and as a sign of his superiority, Pope Celestine III. kicked the crown off the head of the Emperor Henry VI. Kings then lived in huts, and peasants in holes in the ground, where they slept with the pigs. The common garment was a sheepskin, which was worn through life. That of Thomas à Becket had to be peeled from his back after he died. Woolen garments were worn at a later date, and at first only by the feudal lords and their principal retainers. As for undergarments, these were only known to the Arabs."

The English Magna Charta, the discovery of coal, the Crusades, the inventions of gunpowder and printing, the discovery of America, the Reformation; these placed Europe at the summit of power, while China, from various causes fell into decay. Then a great fever for conquest possessed the Europeans. In 1498, the Portuguese, under Vasco de Gama, rounded the Cape of Good Hope, and twelve years later plundered Malacca, then a vassal state of the Chinese Empire. Here their booty was so enormous that the fifth part of it, which went to the King of Portugal, amounted to a sum equivalent to \$5,000,000. A few years later Pizarro plundered Peru, and Europe became inflamed with a burning desire for gold. In 1518 an "embassy" was dispatched from Lisbon to treat with the Emperor of China for permission to trade. Arriving at Canton, the envoys at once began to extort money and even built a fort on an island commanding the entrance to the harbor. As soon as their real character became known the leaders, Ferdinand Andrada and Thomas Perez, were seized by the Chinese authorities and condemned to pay a fine. They were afterwards executed for the pillage of Malacca. Subsequently other English, Spanish and Portuguese navigators behaved in much the same filibustering manner towards the Chinese.

In all these encounters China suffered, and would in consequence have been glad to have secluded herself and have no communication with the rest of the world; but she has not been permitted to do so. The great commercial nations will not relinquish her trade. They insist that their citizens shall be fully tolerated and protected in China. This is one of the strong points made by Chang Ling. He says: "You desire to possess every conceivable privilege of trade, residence, religion, etc., for Americans in China, whilst you would deny all of them to Chinamen in America."

Mr. Chang Ling charges that the real dislike of the

California workingmen to the Chinese is because the latter are more abstemious and economical in food, clothing, and shelter, and can therefore work for less wages. And he explains the reason of this abstemiousness in quite a touching way. He says that China is still in a feudal condition, her nobles and great feudal lords being immensely wealthy, while the people are extremely poor and held in a state of vassalage. The slender fare of rice and the other economical habits which are so offensive to the Californians are adopted by the Chinamen for the purpose of accumulating a fund wherewith to liberate their parents and near relatives in China from the thralldom of feudal vassalage. And he adds: "When this emancipation is complete, you will find the Chinaman as prone as any human creature to fill his belly and cover his back with good things."

The City Assessor of San Francisco gives the number of Chinese residents there as 28,500, classified with reference to occupation as follows:

As domestics and washerwomen.....	7,200
As makers of clothing, shoes and slippers.....	6,250
As makers of cigars and cigar-boxes.....	3,150
As fishermen, truck-farmers and hucksters.....	3,700
As Chinese merchants, brokers, clerks, and porters, Chinese restaurants, places of worship, and other purely Chinese occupations.....	4,150
As rag-pickers.....	600
In American manufactories: fruit-canning, woolen mills, tanneries, matches, gun-powder mills, and brick-yards.....	3,450
Total.....	28,500

In his final letter on "The Decay of the Chinese Empire," Mr. Chang Ling tries to show that there is no such danger of an overwhelming immigration of Chinese as is supposed by some. We often hear the population of China quoted as high as 400,000,000 persons. He declares this to be vastly overstated, and gives the following table as showing the correct numbers. It is instructive as showing the fluctuating increase and retrogressions of a vast population under varying circumstances:

Christian Year.	Emperor.	Total Population.
B. C. 1001 to 248 B. C.	Chow dynasty.....	65,000,000
A. D. 255	Han dynasty.....	88,000,000
1st cent'y A. D.	Han dynasty.....	59,594,978
A. D. 740	Tip-tung.....	48,143,600
A. D. 997	Chin-tung.....	50,000,000
A. D. 1393	Hungwu.....	60,545,812
A. D. 1491	Hiao-tung.....	53,281,158
A. D. 1506	Ching-te.....	50,000,000
A. D. 1578	Wan-te.....	60,692,836
A. D. 1662	Kang-he.....	105,000,000
A. D. 1668	Kang-he.....	125,000,000
A. D. 1710	Kang-he.....	115,000,000
A. D. 1711	Kang-he.....	140,000,000
A. D. 1743	Keen-lung.....	198,213,713
A. D. 1760	Keen-lung.....	198,837,977
A. D. 1761	Keen-lung.....	196,214,624
A. D. 1830	Taouk-wang.....	142,652,000
A. D. 1834	Taouk-wang.....	125,000,000
A. D. 1878	Tsai-tien.....	100,000,000

Our Chinese author shows how the exaggerated statements in regard to the population of his country originated. He says: "From nearly 200,000,000—at which number the population stood when Keen-Lung was called to the throne—it fell to little more than 150,000,000 at the time of his death in 1796. Yet but one year previous to this event he permitted Chu-ta-jin of the foreign office to communicate to the British Ambassador, Lord Macartney, a statement to the effect that the population of the empire amounted to 333,000,000 souls! It is out of this false statement that have sprung all the erroneous statements which appear in your books of reference concerning the population of China." Mr. Ling demonstrates by the food supply that the present population cannot greatly exceed 100,000,000. Rice is the staff of life in China, although some barley, wheat, buckwheat, and maize are raised in the northern and western provinces. The entire annual crop of these grains is found to be in round numbers, in average years, 1,000,000,000 bushels. The average consumption of rice in China by men engaged in agricultural labor is three shing per day, or 15.77 bushels per year; but in the cities, where fish and some meat are eaten, the average of rice per day is only one shing, or 5.2 bushels per year. If the average annual consumption be set at ten bushels per capita, the crop of 1,000,000,000 bushels would bespeak a population of not over 100,000,000. It is to be noticed, however, that the population given in the above table is that of "China Proper," which is only a part of the Chinese Empire. The population of the whole Empire is given in recent American school-geographies as 446,000,000. But if the population of China Proper is only 100,000,000, this statement for the whole Empire must be much exaggerated; otherwise the population of the outlying and thinly-settled provinces of the Empire, Thibet, Eastern Turkestan, and Mongolia, will be equal to that of all the rest of Asia; Siberia, India, Turkey, Persia, Arabia, and Japan; which is incredible.

Mr. Chang Ling concludes his letter as follows:

"But while from these evidences China appears to have declined in population during the past hundred years or

more, there are not wanting evidences that she is upon the point of becoming, if indeed she has not already become, a growing nation again. During the last fifteen or twenty years there has been a notable rise of wages in China; the condition of the poor has materially improved and the incentives to emigration are being fast overcome by the superior advantages of remaining at home. This change is attributable to the influences of a liberal imperial policy, foreign intercourse, the introduction of more rapid and certain means of transport and communication, of certain Western arts, and of improved methods and implements of husbandry—the latter forming the merest beginnings of a new era, but nevertheless counting for something.

"China is by no means dead, but only sleeps. So far is she from threatening to let loose upon the Western world a pauper population of four hundred and odd millions of people, she does not possess over a hundred millions of people. To these have lately been afforded such powerful means of future prosperity, that, instead of being obliged to permit her sons to wander upon distant and inhospitable shores in search of a scanty living, she may be able at no distant time to offer homes, within her own domains, to foreigners."

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 10, 1878.

FOUNDATION OF COMMUNISM.

The anonymous author of a book, published many years ago, entitled "Considerations on Some Recent Social Theories," gave a convenient summary of the difficulties, real and imaginary, which obstruct the progress of that higher form of Socialism which we call Communism. He said:

"We will suppose a case where a whole society should voluntarily enter into one great association. No one should have any separate cares: all private interests should be consolidated into the general interest of the society; and each associate should perform his part for the good of all, with no idea of special and personal gain. This world does not offer a fair place for the trial of such a plan; nor is it possible to suppose such an association, composed of human beings. In order that it should go on harmoniously, some of the ruling passions of mankind must be blotted out from it. It must be a society of beings free from selfishness, ambition, envy, and emulation; while a thousand delicate and precious portions of human nature must be lost in the destruction of individual development. The motives which have been in force since the beginning of the world must be changed. The only foundation of society would be the existence of a sentiment—a foundation too unstable even for a dream. A bright fancy may picture a glorious and happy Icarie, where there are no heavy toils, no dividing interests, no injustice among the inhabitants; but poor, persecuted, imaginative Cabet finds in Texas or at Nauvoo the hard difference between the realities of men's intercourse with each other, and the illusions of his Icarian speculation."

The main obstruction which this writer sees in the way of harmonious society, is, in old-fashioned language, *the total depravity of human nature*. He seems to hold even the oldest exploded form of this doctrine, which teaches that depravity is actually constitutional; for he calls "*selfishness, ambition, envy and emulation*," *ruling passions* of human nature, as though they were not mere *perversions* of good faculties and susceptibilities, but integral parts of the soul of man, which cannot be blotted out without mutilating the human being.

Our expectation of success in Communism is founded on our belief in the possibility of a *rapid and thorough improvement of human nature*. We know as well as the most desponding can know that the world, *as it is*, is not capable of harmonious society. And the shadow of the despair that rests on this narrow view extends to all other forms of society as well as to Communism. With selfishness, ambition, envy, and emulation for the ruling passions of human nature, *nations* cannot succeed—the hope of good society in any shape is Utopian; Communism may be the worst method of combining devils, and for aught we know it may be the best. Any method is sure to be bad enough; and that is all that can be said about the matter.

But must we take the world *as it is*, expecting that it is to remain, by law of nature and the eternal decrees of God, a world of selfishness, *ad infinitum*; or expecting improvement only by processes long drawn out, like the wearing away of mountains by frost and storm? Have we found out our power to blast away or bore through the mountains, to outstrip the birds and the winds in our journeyings, to make ferries of the oceans, to talk by lightning across continents, and yet never conceived the possibility of swifter *moral* improvement than was known in the slow-going ages of the past?

We are assured that in this harvest-time of the world, when the last and best improvement, for which all other improvements have been made, shall be called for, the forces effecting and controlling the moral progress of the world will be found sufficiently active.

As Communists we anticipate unprecedented power

and speed of moral improvement from two causes, viz: first, from the regenerative power of supernal influences; and secondly, from the coöperating discipline of life in practical Communism.

The regenerative power to be calculated on, we measure, not by the experience which has been in vogue during the ages when Christianity has been, partly at least, a matter of forms and ceremonies, but by the experience of the Primitive church, by the phenomena of the day of Pentecost, by the energy that raised Jesus Christ from the dead. We believe that "selfishness, ambition, envy, and emulation," the alleged inexpugnable obstacles to harmony, can be abolished from the heart by a process as much swifter and more effectual than any known to the mere moralizing preachers and philosophers, as the sunbeam that paints a daguerreotype is swifter and truer than the toiling brush of the painter. And the revolution of character effected by this swift process is precisely the change that is wanted for the inauguration of Communism: it is a *socializing* change: it writes the law of love on the heart, and Communism is the natural sequel and expression of it, as the events of the day of Pentecost demonstrated.

The power of improvement resulting from the coöperating discipline of Communism will correspond to the regenerative power of which it is the complement. The action and reaction between life and its expression are equal. The mechanism of Communal life is a school which trains men *out of* "selfishness, ambition, envy and emulation," as surely and rapidly as the mechanism of ordinary society trains men *into* them. On this ground, the mere philosophizing Socialists who have no faith in regenerative power, may still give a good answer to such desponding sages as the writer from whom we have quoted. They may say—"We do not expect to succeed in Communism with men as they are. We expect to change them as fast as we can get them into our schools of social life." And surely religious Communists, with the advantage of family gatherings every evening (amounting to a perpetual "protracted meeting," in a natural way), and with free criticism as an established and appreciated ordinance, may reasonably calculate on spiritual and moral improvement that will keep down "selfishness, ambition, envy, and emulation," and make harmony possible.

THE NEW RELIGION.

IX.

We have shown by various reasons that Socialism is so connected with Religion that they cannot be kept apart in any thorough discussion of either of them. A fresh reason for giving some attention to Religion in our columns comes to us in the fact now pressing upon us, that the Positivists are adopting our Social superstructure, but shifting it on to their Religion of Humanity—an underpinning which we consider dangerous. We beg leave, therefore, in this number to turn our attention to some matters between us and them.

The editors of the *Positive Thinker*, in replying to our late complaint of their high exclusiveness in the domain of science, confess the truth of the charge, claiming very explicitly that in their opinion their faith is the only one based on the methods and results of science, and giving as their excuse for that opinion the fact that they "do not, like other sects, have 'views' and 'beliefs' which they admit may not be true, but 'positive convictions.'" Yet the reader will remember that in our quotations from them some weeks ago (Sept. 19) they referred to "views" and "beliefs" of Comte which they considered unsound, ascribing them to the misleading influences of his time and country; which suggestion would seem to imply that unless the present generation of Positivists are more infallible than their master was, the next generation may find that some of *their* present "positive convictions" are only "views" and "beliefs" of the transitory sort—how many nobody can know. Really there seems to be, by their own showing, no particular difference between them and other sects as to liability to unscientific views and differences among themselves, except that they are more positive in their assertions of their convictions than other people are; and it is still our impression that it would be well for them to cultivate modesty and credit others with aims at scientific certainty as honest and possibly as successful as their own—especially when they are pulling down Comte's unscientific Sociology and substituting that of the Oneida Community.

But the reply to us in the *Thinker* is chiefly taken up with a call on us to defend various points in an old Perfectionist creed which they have picked out of our past publications. A complete answer to the catechism with which the editors ply us might probably be made

in time, without surrendering any of the points in question; but it would require several volumes. Our easiest way for the present is to claim that we may be as scientific as Comte was, even if some of our old beliefs should require modifying as time goes on. But we are inclined to "take the bull by the horns," and give our Positive friends, for a bold specimen of the New Religion, our scientific views on a single salient point of their catechising, viz:

WHO AND WHAT IS THE DEVIL?

And first, to lay a firm foundation in modern science—a physical basis, as it were—for our theory of the Evil One, we cite from a "Home-Talk" by J. H. N. (older, probably, than the creed aforesaid) the following discourse on

THE GEOLOGIC DEVIL.

"In speaking of *eternity*, as related either to good or evil, one can hardly be said to know what is meant by the term. It is a word which conveys to us really no comprehensible idea. Leaving, therefore, that word out of the account for the present, we will keep within the limits of what we can comprehend. As instructed by geology we can think of a lapse of time that seems nearest to eternity, viz., several millions of ages, that have certainly passed away.

"Now taking the periods recorded in geology for eternity—the best eternity we can get any account of out of the Bible—what do we find? We find there were animals existing back apparently at its very beginning. We trace them in the rocks until they are lost in the obscurity of primeval matter. What kind of animals were they? Well, they were in many respects like the animals found now of the fish and reptile tribes. But the most certain thing about them is, that they were savage, murderous creatures, who devoured one another more mercilessly even than their corresponding types do now. We therefore know that as far back as we can see into the eternity that is past, wherever there was life there was *war*. The fishes found in the earliest rocks, with their bristling spines and terrible teeth and thick scales, suggest to our imaginations the old armor-clad robber-barons of the middle ages. There is every sign of their having been terrible ruffians. The animals of later times have comparatively a much milder appearance.

"Now the question arises, What is this animal life which we find existing thus from the beginning? What shall we call it? It is most indisputably selfishness, and that is exactly the nature of the devil, as I understand it. It is carnality armed with scales and teeth. Among such animals there could be nothing but war. Gouge and be gouged, kill and be killed, was the law. It was hell; what else can you make of it?

"Now I understand that salvation consists in being saved from the spirit of such animals. That is precisely the hope of our race. Men in the flesh are confessedly like animals, selfish and predaceous; their relations to each other are of the saurian character; they have crocodile tears and crocodile jaws. They are saved to a certain extent from open manifestations of brute ferocity by the external influence of civilization. But after all, look at trade, and what is it? It is like the immemorial predacity of animals—one eating the other—the strong robbing, persecuting and destroying the weak. Its spirit is one which seeks its own, and in order to get its own destroys whatever intervenes, without regard to right or conscience. Now that is what I think of as the devil. The spirit of heaven—the spirit of the day of Pentecost—is the opposite of all that.

"With this definition of the word *devil*, understanding by it the brute spirit that robs and devours its neighbors, we are sure that it has existed from the beginning of the geologic periods at least. We see distinctly the traces of it at work during all the epochs this side of the Plutonian fires."—*Circular*, Jan. 9, 1876.

This is our fundamental conception of the Devil, viz., that *Devilism is simply Animalism*. And now if we go back to the Bible we shall find many surprising indications of the same conception underlying all that is said there of the Evil One. For instance, in the third chapter of Genesis, the great first tempter is an animal, described as "the most subtle of all the beasts of the field," which may fairly be taken to mean, the latest and highest representative of the animal kingdom. This tempter is called the "Serpent;" and this same term of animalism thus attached to the first deceiver at the very beginning of the Bible, we find at the very end (Rev. 12: 9) attached to the universal deceiver, who is described as "that Old Serpent called the Devil and Satan, which deceiveth the whole world." Again, Paul's saying—"The God of peace shall bruise Satan under your feet shortly"—evidently alludes to the promise in Genesis 3: 15, that "the seed of the woman shall bruise the serpent's head;" and both are apparently predictions of the final victory of man over animalism.

And here it is worthy of special notice that Paul, who was the most philosophical of all the writers of the Bible, very rarely uses the words *Devil* and *Satan*. His term for the same thing is "THE FLESH." Thus in his epistle to the Romans, which is the main exposition of his theology, the only mention of *Satan* is that given above, and the *Devil* is not mentioned at all; while "*the flesh*" occurs more than twenty times, and is the only term used in the doctrinal part to designate the Evil

Principle which makes salvation necessary. By "*the flesh*" he evidently means *animalism in man*—the selfish sensuality which inheres in the material body and allies man to all brutes.

Let us not be misunderstood. The theory we are propounding must not be supposed to represent the Evil One as a mere abstraction without any unitary concrete existence. Our idea is that all animals, past and present, are summed up, so to speak, in one great Spirit of Bestiality or Collective Animalism, and this Spirit is the Devil or Satan. Whether it is a personal being or not, it is an undeniable existence and a mighty power. Modern science, instead of eliminating it, shows us the enormous length of the "Old Serpent," stretching through millions of ages which the men of Bible times never dreamed of. And still more notably Darwinism shows us that man is, by descent, part and parcel of this Collective Animalism that has been secreting Devilism (*i. e.*, selfishness) from the beginning of life on this planet. With these magnified ideas of the Devil and of man's close relation to him, confirmed as they are by what we know of historical and present selfishness in the world, we might throw away the Bible and still hold undoubtingly to the old doctrines of original sin, total depravity, the need of regeneration, and the rest of the fundamentals of orthodox redemption. Darwinism assures us more convincingly than the Bible ever could, that "*the whole world lieth in the Wicked One.*"

In conclusion, let us not refuse to glance at the question of the Devil's personality. We simple souls, who favor that odious idea, may at least hide ourselves from jeering behind the respected example of the Positivists. These high scientists assert that Collective Humanity is a "living organism." Henry Edger, the original plenipotentiary of Comte in this country, said expressly that it is a "real personality." The *Positive Thinker* prints prayers addressed to "Holy Humanity." Now as Darwinism teaches that Humanity is only the highest product and representative of the animal kingdom, derived from the entire series which we have called the "Old Serpent," and identified with it either as head or tail, we submit that the Positivists in recognizing the personality of Collective Humanity, really imply along with it the personality of Collective Animalism; and the only difference between them and us on this point is that they worship that personality as God, and we call it the Devil.

COMMUNITY ITEMS.

ONEIDA.

- Golden October days.
- Now for butternut cracks, out in the autumn sunshine.
- Our hay-fever patients have returned. They report themselves in excellent health and spirits.
- Water supply short. A committee appointed to investigate the matter and devise a way for obtaining more.
- Two of our seceding members who took their departure last Spring returned a few days ago. This is the couple about whom the papers said so much.
- Apples this fall are so sound and abundant that we are making an effort to dry a two years' supply. To this end we have paring-bees two or three evenings during the week in the unfinished Hall of the new wing. Ten bees, we think, will accomplish our object.
- Grapes all harvested before the frost. The crop, although not so heavy as last year, is unusually fine in quality, the season being favorable for thorough ripening. We raise thirty or forty varieties, the principal among which are the Concord, Hartford, Delaware and Rogers' Nos. 4, 15 and 19.
- We think we are tolerably busy with our own schemes, but there are lots of people who are ready to supply us with projects off-hand. Here is one of the latest suggestions we have received. It comes from a man in Pennsylvania: "I wish to call your attention to a new industry, which I feel confident will meet your views and approbation; viz., to fit out a fishing vessel from Massachusetts or Maine to be manned and operated by females. I have had some experience with them as fishermen, and know them to be equal and in some respects superior to the males, and especially in the mackerel fisheries, where agility is required.... My proposition, if adopted, will not only furnish you with first-choice fish at catching prices, but will also afford an opportunity for you to recruit up those who are out of health." No doubt; but our women think they really haven't the time to engage in this enterprise.
- We hope all Communistic Societies will take warning

from the sad experience of the Wallingford Community as thus feelingly described by one of its members:

MR. EDITOR:—Whatever you may do in the philanthropic line, let me entreat you never to raise a cosset lamb.

Don't raise a cosset lamb!

Should you ever be tempted to do so by those seductive but pernicious lines about "Mary's little lamb," get a guardian appointed over yourself at once, or go on a whaling voyage, or join Howgate's expedition to the North Pole. Do anything, in fact, that will prevent you from perpetrating a piece of sentimental folly that will embitter your existence and rob your life of its serenity.

Don't raise a cosset lamb. If you have an enemy on whom you wish to wreak a fearful vengeance, induce some one to present him with one. If neither he nor his wife have had any experience in the pet-lamb business, they will be pretty sure to accept it, and your revenge will be long and deep. You can take my word for this, for I have had experience. In an evil hour one of our sisters took a cosset lamb to raise. As its life hung on a slender thread, she lavished every attention upon it, and the whole family were in their innocent ignorance mildly sympathetic. The lamb was kept swaddled in shawls, fed with a spoon, and allowed to sleep in a basket under the kitchen stove. The unforeseen result of this injudicious benevolence was, that as soon as this quadruped (who had fondly been christened "Dick") could stand on his four trembling legs he fastened himself upon the household as a lobster would fasten itself upon your thumb, and we have never since been able to shake him off.

"And everywhere that Mary went
The lamb was sure to go."

After having this miserable creature in the dooryard and kitchen and dining-room for several weeks, it began to dawn upon us that a pet lamb, with its pitiful, senseless bleating, was an intolerable nuisance, and we at once set about what proved to be the hopeless task of weaning it. We began to treat it with coldness, cuffs and neglect, but it only stuck to us the closer. We put it with the rest of the flock on a distant hillside, but it was constantly returning to make sudden raids into the house and gambol recklessly on the flower-beds. If we left the doors open for the sake of a little coolness in the summer evening, a discordant clattering in the hall announced the arrival of Dick. On being driven out he would hold high revelry on the back piazza through the night, and on the doors being opened in the morning make a sudden dash into the parlor, leaving unmistakable signs of his tracks. To say that we got sick of that pet lamb is making the mildest kind of a statement. How to get rid of him became the great problem of the summer. He was too poor to sell, and we detested him so thoroughly that it never occurred to us that we could give him away. At last Uncle B. conceived the idea of banishing Dick to a small island in an artificial lake that adjoins our farm. By dint of much pulling and hauling, Uncle B. got the unwilling Dick into a boat, and, rowing him to the island, left him there with the remark that he "didn't care whether he got drowned or not." "Now," we said to ourselves, "we shall have peace and quietness." But alas! in a few days a well-meaning but officious boy discovered Dick in his lonely island retreat, and, thinking that he had been swept there from the main-land by the tornado, brought him triumphantly to our back-door. We looked volumes of despairing reproach at the boy, but his ruddy face looked only expectant of fifty cents for performing a meritorious action. It was like rewarding the boy who gives your children the whooping-cough.

Having solemnly warned the boy not to meddle with matters that were too deep for his understanding, we again carried Dick with much dragging and rowing over to the island, in the vain hope that he might remain there in a Robin Crusoe seclusion. In a few days we were obliged to draw down the water of the lake for the accommodation of a neighbor who wished to repair his dam. No sooner had we done this than Dick reappeared at our kitchen door, looking rather wet and muddy, but eager as ever to re-establish himself in warm relations with the household. This discouraged us from making any further effort to banish him, and we next tried the experiment of tethering him on the lawn; but he often chews his rope in two and escapes to prance on the back piazza at midnight and bleat in our ears till morning. One of the men who sleeps over the back piazza don't enjoy this. The other night he got up in desperation, and, like the youth in "Excelsior," chased this pet lamb far up the mountain height. Dick is thin and fleet of foot, and readily escaped in the darkness, so that the man was obliged to return breathing threatenings and slaughter. The next morning at the breakfast-table he appeared gloomy and feverish, and warned the family in a tone of suppressed feeling not to be alarmed if they should hear a gun go off in the night. All knew what he alluded to, and even the women (who are naturally nervous) said they should rather like to hear a gun in the night, just to see how it sounded.

Among other brilliant plans for disposing of this pet lamb, the following occurred to us one day. He might be taken to the State Fair at Hartford, ostensibly for the purpose of exhibiting him, but really to abandon him by leaving him there without any directions as to where he came from. With delirious joy we rushed to find a paper to ascertain when the State Fair would be held. But to our great disappointment we saw that it was already the last day of the Fair, and no more stock would be received. However, if we had thus left Dick on the hands of the State Fair Committee it would probably have discouraged them so that they would never have held another State Fair, and this would have been a great blow to the State.

Don't raise a cosset lamb! If I succeed, Mr. Editor, in persuading you and your readers to refrain from doing this, I shall deem that I have not lived in vain. One of the mem-

bers of our family has ventured to suggest that it has been a "means of grace" to us, but it seems to me that its only tendency has been to sour good natural dispositions. The hired man, I notice, who at first referred to Dick indifferently as "that cosset lamb," has since alluded to him with some heat as "that cussed lamb;" so you can see that it has not been a special "means of grace" to him.

Don't raise a cosset lamb, and you may be happy, other things being equal.

RUSTIC.

CEREBRUM ABDOMINALE.

XXIX.

Our friend of the spherical theory has somewhere put forth another theory of the human constitution, which we may call his *tubular* theory. He conceives of human life as having two surfaces like a tube—one external, the other internal. These surfaces receive impressions from the respective elements with which they are enveloped and filled. A pipe may be enveloped with one set of elements, as earth, water, fire; and be filled at the same time by another of a more sublimated nature, as steam, air, and gas. So our life is related externally to material nature and human society, and internally to spiritual contact and communication. The elements which touch us within are as real as those which touch us without, and the sensations on the two surfaces are sometimes hardly distinguishable. The same nerves seem to be set in motion by material influences in one case and spiritual influences in another. Cold and heat enveloping the exterior surface of a tube will affect the interior; and, on the other hand, hot air or steam inside will work through and affect the external surface. So we may suppose there is a mixture of external and internal influences working on our life, the one from without inward, and the other from within outward.

We know there are stimulants, anesthetics, anodynes, etc., that produce sensations very much like love, joy and peace, which are specifically the "fruits of the Spirit." On the other hand, the feeling of a hard heart is very much like that of indigestion, or as when what we have eaten seems to have lodged in the middle of the breast. Acute heart-ache is like savage hunger, and other forms of heart-ache are like sickness at the stomach. Jealousy takes away the appetite as suddenly as a heavy roll at sea. When we say anything is *heart-sickening*, a physical sensation mingles with the idea. Our theorist would say of such phenomena that the sensation "struck through" from one surface to the other.

We call our friend a *theorist*, but he gives a very practical turn to his tubular philosophy in the following observations, which we quote from notes of a particular talk:

"In the order of our existence we are introduced to the external world first, and all the first impressions on our life are made and received on the external surface. Until we reach a certain maturity of years we seem to be wholly under the control of outward influences, scarcely knowing that there is an internal world, and especially that we have any relation to it. So the outward world has the advantage of priority in its operation on us. It has first possession of all our thoughts and feelings, habits and affections. But as sexual love is developed as a new capacity at a certain stage of human growth, so not long after that, in a good proportion of natures at least, the discovery that our vital constitutions are tubular, or that there is an internal surface to our life which God can touch, and which is affected by another world than that we see and feel externally, is made.

"But the difficulty is that when we come to a knowledge of this fact about ourselves, we find we have been previously so much possessed by the external world, and its habits and affections have such complete control over us, that it seems almost impossible to escape from it. When spiritual life begins to enter the tube a strife commences within us to recover our attention from the external world, and to send it to the inward surface, where it meets God and the society of the eternal world. That is the process which the gospel and the hope of salvation bring to us. It is a struggle to transfer our attention and the whole voluntary power of our life from the external surface to the internal, and to place ourselves under the control of God; to let that which pertains to the interior of our life hold and propel us, instead of allowing ourselves to be held by external impressions.

"When we come to the discovery of the existence and capabilities of this inner surface, we begin to adopt the philosophy of the New Testament, and talk of Christ and the kingdom of heaven being within us, being 'filled with all the fullness of God,' etc. Such language implies forcibly this very idea that we are constituted like a tube, which Christ's life or spirit, having the proper-

ties of a substantial element like steam or gas, may be said to enter and fill.

"The spiritual law which results from this view is, that God's demand on us, made through the susceptibilities of our inner life, must be first satisfied. Notwithstanding the external surface of our life is full of sensations and attractions, and engaged in a thousand pleasant things, when God begins to work within us he demands that we shall forsake all and give him our whole attention. This claim must be thoroughly discharged. In one way or another, he will have our whole heart, and so entirely absorb our attention that (to continue the figure we have presented) though the tube should be in water or fire externally, the internal surface of it shall not be affected by it; the sensations we get from the internal life shall so pervade our whole texture as to leave no place for sensations from without. That is the law of God and the principle we are living under. Our relations to the external world are not to be neglected at last, but are to be controlled by the internal. There is to be no disputing between the two worlds, no continuous struggle between their claims in us; but we are to betray and deliver up the external world, and in its complete subordination we are to have peace.

"Heaven is a state in which the external world is thoroughly harmonized with the internal—a sphere in which the soul, constantly receiving and responding to God, is also surrounded by his Providence externally in a manner to match the internal conditions exactly. That is the perfect music of love; that is the eternal harmony we hope for."

SPIRITUALISTIC NOTES.

THE WATSEKA WONDER: A narrative of the Leading Phenomena occurring in the case of Mary Lurancy Vennum. By E. W. Stevens. Chicago: Religious-Philosophical Publishing house. 1878. Price 15 cts.

We have in this pamphlet a very remarkable story, sustained by the testimony of witnesses that are considered trustworthy. The story briefly told is as follows:

Mary Lurancy Vennum, aged 14 years, is the daughter of Thomas J. Vennum and wife, residents of the city of Watseka, Illinois. Beginning on the 11th day of July, 1877, she was subject to trances and apparent obsession of spirits until Feb. 1, 1878. Her friends and neighbors believed her insane. The Methodist minister of the place wrote to the insane asylum inquiring if she could be received. A few persons, however, counseled her parents not to place her among maniacs, but try other methods of treatment; and one Mr. Roff, a Spiritualist, after much persuasion, obtained the consent of the girl's father to visit her and bring with him Dr. E. W. Stevens of Janesville, Wis., to investigate the case. During the interview it became apparent that Lurancy was possessed by spirits, and finally, after a terrible scene, during which she became stiff and rigid as iron, the bad control left her, and she talked very rationally, and said, among other things, that there were a great many spirits present ready to control her, and also that there was one whom the angels desired should come—by name Mary Roff (a daughter of Mr. Roff then present in the room), who had been dead twelve years; and it was arranged between Lurancy, the spirits and the mortals present, that Mary Roff should take the place of former controls, or, in the surprising, perhaps exaggerated, language of the pamphlet, "a contract or agreement was made, to be kept sacred by the angels in heaven and heaven's agents in the flesh, by which a mortal body was to be restored to health; a spirit, unfortunate in earth life, with twelve years' experience in spirit life, to have an amended earthly experience; a child to be spiritualized and molded into a fine medium; an unbelieving and scoffing city to be confounded; and the greatest truth the world has ever sought established beyond doubt or cavil."

The new control, Mary Roff, came according to agreement, and in consequence Lurancy Vennum was changed "from a wild, angry, ungovernable girl, to be kept only by lock and key," into a mild, docile, polite, timid girl, knowing neither her father nor mother, nor any one else of the Vennum family, and pleading "to go home; but on the approach of any member of the Roff family, showing every sign of recognition, and on being taken to Mr. Roff's house calling Mr. and Mrs. Roff "Pa" and "Ma," and showering upon each member of the family the most tender expressions of love and affection. On being asked how long she would stay at Mr. Roff's, she replied: "The angels will let me stay until sometime in May. She went there on the 11th of February, and remained until the 21st of May, "perfectly happy and content, knowing every person and everything that Mary Roff knew when in her orig-

inal body, and calling attention to hundreds of incidents that transpired during her natural life, but of which Lurancy Vennum was utterly ignorant, and during all this time recognizing no one of her father's family, or her former neighbors and friends, except as she formed their acquaintance anew.

The spirits had promised that Mary Roff should control Lurancy Vennum's body until it was restored to its normal, healthy condition, when Mary would leave. This was substantially done, although Lurancy was allowed on several occasions to regain control of her body for a short time; and then if Mrs. Vennum, her mother, or her father, or brother, were present she would exhibit the liveliest manifestations of affection.

The final change by which Lurancy gained permanent control of her body occurred at the appointed time, May 21st. Of her return home and present condition, the *Watsseka Republican* says: "The meeting with her parents at the home was very affecting, and now she seems to be a healthy, happy little girl, going about noting things she saw before she was stricken, and recognizes changes that have since taken place. This is a remarkable case, and the fact that we cannot understand such things does not do away with the existence of these unaccountable manifestations."

Lurancy's mother testifies: "Lurancy is perfectly and entirely well and perfectly natural.... She has been smarter, more intelligent, more industrious, more womanly, and more polite than before.... We firmly believe that if she had remained at home she would have died or we would have been obliged to send her to the insane asylum, and if so that she would have died there."

The good character of the principal witness in the case, Mr. Asa B. Roff, is vouched for by the Mayor and Postmaster of Watseka, an ex-County Judge, an Attorney, a Circuit Clerk, the County Clerk, County Judge, and others.

The concluding pages of the pamphlet are occupied with comments upon the "Watsseka Wonder" by Prof. J. R. Buchanan, D. P. Kayner, M. D., Dr. S. B. Brittan, and Hudson Tuttle.

Assuming that the facts in the case have been correctly reported, they confirm the New Testament doctrine that many diseases, and especially insanity, are the result of spiritual obsession. Our theologians and religious teachers should, on this account, give the matter the fullest investigation.

CAUSES OF THE INDUSTRIAL DEPRESSION.

[From the New-York Nation.]

The dispute between the English cotton operatives and the mill-owners has been revived by the continuance of the depression in spite of the submission of the operatives to the ten per cent. reduction in wages, which the employers maintained would enable them to find a market. The remedy suggested and insisted upon by the operatives was, it will be remembered, a diminution of production, and was based on the theory that cotton-spinning and weaving had been greatly overdone, and that as long as the same quantity was poured into the market, prices not only would not rise, but would probably fall. To this the employers replied that by working half-time, or less time, they would lose the interest on their fixed capital, and would, if they failed to push the sale of their wares, probably lose their market also; and that, in any case, the admission of the right of the operatives to dictate the general policy on which the business was to be conducted would be highly injurious, and might in the long run prove ruinous. Since the strike, however, the operatives' theory has been gaining ground, and is receiving powerful support from Mr. John Morley, who has been collecting a large number of important facts bearing on the question of the cause of the present distress; and all these facts point in one direction—overproduction in certain great fields of industry, and notably in cotton and iron manufacture, coal-mining, and ship-building. All other explanations of the severe industrial crisis through which the world is passing have, as we have more than once maintained, broken down. The condition of England disposes of the tariff theory and of the "soft-money" theory. The condition of Germany disposes of the "losses-of-the-war" theory. The condition of France disposes of the heavy-taxation theory. In fact, it plainly appears that no system of currency, or taxation, or form of government, or military system, or peaceableness or aggressiveness has been sufficient to save a nation from depression. The one fact common to all the countries now suffering from it, and the one to which we therefore naturally turn for the key of the problem, is the enormous industrial activity of the past twenty-five years—that is, the prodigious investment of capital in the machinery of manufacture and transportation, and in the building of great cities.

There has been a good deal of discussion among economists as to whether there can be such a thing as a universal

glut of commodities. Whether there can or not does not matter for the purpose of this discussion. There certainly can be a glut of certain things. There can be, for instance, more railroads than people need, either for travel or freight—a phenomenon which we witness here. There can be more cotton cloth produced than people will wear—a phenomenon witnessed at this moment both in England and France. There can be more iron made than people need for tools or machinery—a phenomenon witnessed both in England and this country. There can be more city houses built than people need to live in—a phenomenon witnessed both here and in France and Germany. In some of these things production has run ahead of population, owing to the great and rapid improvement in machinery. In others it has run ahead of the habits of the people, a fact to which we drew attention two years ago in these columns, and which Mr. Morley has illustrated by saying that no matter how cheap you make cotton shirts, a man will not wear two at a time. But it would be more apposite to say that, no matter how cheap you make them, the bulk of men will not put on a clean shirt every day and many not twice a week, simply because they dislike the trouble and do not feel the need of it. It has been found, for instance, in England that very high wages in certain trades, the iron and coal, for instance, such as prevailed from 1866 to 1873, did nothing to raise the standard of living amongst the men in any permanent way. They spent it in expensive wine and food, and much as the miners do or did in our own Western States; but they did not make the slightest attempt to approximate their style of living in dress, furniture, and dwellings to that of the middle class. That a continuance of such wages might eventually give to the coal-miner the wants and habits of a bank cashier or college professor is possible, but it would take a good deal of time and probably more than one generation. The comforts accessible to the workingman, and which he makes use of and considers necessities, have certainly been greatly multiplied during the last hundred years, but they have become necessities very slowly, and anybody who undertook to furnish many of them even fifty years ago would probably have been ruined in the experiment.

We are, in fact, awakening from the immense delusion created by the achievements of steam forty years ago, that if things could be made cheap enough, purchasers would be sure to be found for them. The whole industrial world seems to have been seized with the belief that as soon as people heard that the price of a thing had fallen, not only would they use more of it than formerly, but they would steadily and rapidly increase their consumption; that a man who found himself perfectly comfortable with one shirt a week, would use two, and finally seven, a week, and his wife delight in washing them; and that as soon as the passage to America or India was reduced in time by three-fourths no one would pass many years without making the trip.

The delusion about goods and transportation has, of course, built up the great cities. Population has poured into them either to spin and weave the fine clothes which the world was sure to want, or to distribute them to the coming purchasers, or to receive, lodge, and amuse the crowds of passengers expected by the railroads, and the result is that there is really a glut of large towns and sewers and sidewalks and parks and hotels. The demand for the clothes has fallen off, and the passengers do not arrive by train, and hundreds of thousands are pining in city garrets who would be much better employed in saving harvests or herding cattle in the fields. * * *

The process of recovery is not going to be very rapid, and will not come altogether through restricted production. There will have to be a restoration of the equilibrium between industrial and agricultural labor, which is a slow process, as the artisan and mill-hand do not go back readily to the plow and the hoe, and there will have to be a great comparative increase in the world's stock of raw material—coffee, tea, sugar, cotton, grain, and meats—or, in other words, of the products of Mother Earth as distinguished from the products of human dexterity, before steam can again have full swing in manufactories and transportation. Though last, not least—in fact we cannot help considering this the most important consideration of all—the wants of the laboring class, that is, of the bulk of mankind, must be multiplied by the improvement of their taste and intelligence before they can give the machinery which is now applied to production full work to do. Steady and growing consumption can only be looked for from an educated, provident population with a high standard of comfort and nice personal habits. In other words, there is not much use in making things cheap for a brutal, dirty, and gluttonous man. If he buys them he will only waste them, and he will not buy them long—a fact with which all are familiar who trade with savages. The working people of the world—that is, its manual laborers—have not kept up in culture with the growth of invention, and they have consequently had things showered on them which they do not know how to use, or, more plainly, make no market for. But there is no good reason why a workingman earning one thousand or fifteen hundred dollars a year, as many do, should not desire as many comforts in the shape of furniture, books, clothing, pictures, and so on, for himself and his family, and desire

them as intelligently as the minister or lawyer or doctor who is earning a similar amount. He does not do so, however, and the great economical as well as moral problem of our time is to raise him as a consumer by rational and healthful processes. It is no easy one, because his ambition thus far too often does not go beyond a diminution of his hours of labor, and the demagogues who cultivate his discontent with his condition incite him rather to drag down others' standard of living by law than to raise his own by the improvement of his mental and moral powers.

RECEIVED.

MEMORIAL TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES. By W. Godwin Moody.

SPECIE BASIS—A DELUSION AND A SNARE. A Lecture by Hugh Byron Brown. New York: New York Liberal Publishing Company. 1878. Price 5 cents.

A NEW THEORY OF LIFE AND SPECIES. Published by J. B. Pool, West Pittsfield, Mass., pp. 48. Price 25 cts. Nantucket: Hussey & Robinson, Printers. 1878.

TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. October No. National Railway Publication Co., Philadelphia.

ONE THING AND ANOTHER.

Colorado, Republican all over.

Connecticut has had a case of "burking."

The earthquakes in the valley of the Hudson.

Hostilities between the Afghans and the British may begin at any moment.

Courtney and Hanlan each have a neck that supports the head like a shaft of marble.

The new United States bonds are not selling very briskly in London. Our greenback talk is a hindrance.

Zamacona, the Mexican Minister at Washington, is working to increase the trade between his country and this.

Oregon, Democratic. The Republican Senator from that State will have to give place to a man of the other sort.

The Cheyennes have got out and are putting for the land of Red Cloud. A body of armed mounted men are after them.

The Australian cricketers are likely to find their match in this country. It is a wicket business to come so far to show off.

Cyrille Dion, the great American billiardist, died on his way to Montreal to witness the Courtney-Hanlan rowing match.

Russia is not likely to support the enterprise of Afghanistan. Says she was only trying to be neighborly to the Ameer.

It is reported that Collector Merritt will undertake to clear the New-York custom-house of every political dead-head and sponge.

William M. Davis, Attorney-General of Liberia, is now in this country endeavoring to collect books for a free library in Monrovia.

The Ottoman Government has got through taking its own paper currency in payment of tithes. Must have something better than that.

The War Department will issue no more rations for the fever victims. Thinks the private charities have money enough for that now.

The Georgia rice crop has been injured by the floods and storm. Eat corn starch then: it is just as inadequate for food as the rice is.

Heigho! The horse-trots and boat-races are most over. It won't be long before we can slide down hill and give Moody and Sankey a chance.

Col. Mapleson, the manager, has arrived from Europe with an operatic troupe of over one hundred star and chorus singers, which he has brought over for a season here.

The Catholics have 18 Seminaries, 112 professors, and 879 theological students in the United States—they have more of each than any other sect in the country.

Theodore Thomas will have a string quartette at Cincinnati in which he will be second violin. But he won't be second fiddle in the College of Music by any means.

The Albanians didn't want to surrender Podgoritz to Montenegro, so they just killed Saad Detden Pasha and 156 of his men who had gone there to arrange the transfer.

Tom Evans, the man who used to raise Napoleon's gahr-ding stuff at St. Helena, died lately on that island, aged ninety. He was an old soldier, having been in the Peninsular war.

The Forrest Home for decayed actors supports only five beneficiaries. It can do no more, owing to the unproductiveness of the real estate from which the Home derives its revenue.

Gilmore's Band has got back from Europe. They have had glory enough to satisfy them, and money enough to pay the men and all their expenses. Did't go to make money, you know.

The decrease in internal revenue this year amounts to nearly \$9,000,000. Much the greater part of this national income is derived from tobacco and whisky, and these old sots, you may be sure, are grudging enough, and would be

glad to shirk each one his own part of the tax and have it piled upon the other. It is delightful to see them bend to it and take up the public burden.

Breeding ostriches bring from £130 to £285 a pair in South Africa. At a recent sale of ostrich feathers at Port Elizabeth a parcel of selected "bloods" realized the fancy price of £67 15s. a pound.

That place out in Massachusetts is in many respects a boss town. To illustrate, it always has a Governor tall enough figuratively speaking to look down upon the baldness of a South Carolina man's head.

The Grand Jury of New York City has by an unanimous vote declared the Metropolitan Railroad to be "a public nuisance in its unparalleled invasion of private-rights and public comfort, safety and health."

The Danish island of Santa Cruz has been suffering the horrors of a negro insurrection. This is sad business, and we refrain from predicting a rise in the price of that very fragrant liquid called Santa Cruz rum.

Hungary is an uneasy member of the Austrian Empire. She is making a fuss about the expense of occupying Bosnia. Her minister of finance thinks he can't get the money to pay their part and will have to resign.

It is very dis-Crete in Turkey to offer Greece the island of Candia in lieu of a third part of her claim on the mainland. The Prince of Wales and his mother, the Queen, have each asked the Greek to fall in with that proposal.

Old Virginia has talked too much about tinkering her debts. The Governor is now unable to get a small loan to keep the schools going. Better talk big and how you are going to pay every cent of every dollar you owe.

The Marquis of Lorne and his wife, the Princess Louise, will sail from England for Canada November 14. The Marquis has made his farewell speeches, and now he can finish up his little chores and pack his trunk and nobody to hinder.

Bancroft's philosophical serial known as the History of the United States came pretty near stopping short the other day. The historian was thrown from his carriage while riding at Newport and considerably injured, but not fatally.

The United States, according to a table prepared by the Treasury Department, collects its customs dues at a relatively less expense than does Great Britain. Still we have some twenty custom-houses which do not pay their own expenses.

The world's product of silver from 1849 to 1876 was \$1,367,314,182; of this sum the United States produced \$273,314,182. The yield of gold for the same period was \$3,214,990,745, of which the United States produced \$1,356,490,745.

Charles G. Leland, "Hans Breitmann," is a student of that outlawed tongue, the Rommany, a "most curious Hindoo-Persian dialect." As such he was included in the Indo-European section of the Oriental Congress lately held at Florence.

The authorities of Galveston have kept the yellow fever from becoming contagious in that city by entering some years ago on a thorough system of drainage and attention to cleanliness. The price of southern health is virtue and eternal vigilance.

The importers of foreign watches have bestirred themselves and are trying to correct the impression that American watches are in any way superior. The Swiss watches are not only made by machinery, but the best of them get a good deal of hand-finish.

Fernando Wood told the ungrateful mob that it was he who originated the Central Park and gave the workingman a chance to strap up his loins and become one of the fairies who make our beautiful pleasure-grounds, but have no time to sit in them except Sundays.

Captain Tyson and the Polaris have got back. He set out from New London, August 2nd last year, wintered in the Esquimaux country, reached Disco in July, but hearing nothing more from Captain Howgate, he was obliged to return, leaving Disco in August.

Mr. William Astor has protested against the exaction of \$1,880 duties in gold upon his private family luggage contained in a large number of trunks, which he brought with him from Europe. The case, when tried, will bring up for settlement the question as to what really constitutes "personal effects."

Mrs. Elizabeth Thompson, the philanthropist who some time ago offered a premium for the best essay on improving the condition of our working people, has proposed to support the entire expense, if need be, of a commission to inquire into the causes of the yellow fever and its treatment. Outside help is not rejected.

Among the Telooongs in British India there is going on something like a wholesale conversion to Christianity. The Rev. Mr. Clough writes that in a certain district he baptized 3,262 persons, making the total conversions between June 16 and July 31 (about seven weeks) 8,690. He hopes to garner 5,000 more before the end of the year.

At the Porter investigation, which goes slowly forward,

Judge Advocate Gardener set Fitz-John Porter's claim in this light: "This Council is asked now to examine into the merits of this case in the light of newly-discovered evidence. In the original trial, the court, after argument and protest, ruled out the very testimony which is here presented."

The Ameer of Afghanistan is understood to have a secret embassy in Constantinople, trying to have Turkey join hands with Russia against the British encroachments from India. We don't think those great powers will let themselves be organized by so small a man as the Ameer—his country is not bigger than New Hampshire, and is more up and down and edgewise.

An "Inter-State and International Convention for the Promotion of American Commerce" has been called to meet in New Orleans Dec. 3. The projectors of this Convention want to consider the improvement of the Mississippi river; the construction of a Southern Pacific railroad; and the extension of our commerce with Mexico, South America and the West Indies.

The Princess Louise will do a great deal to mitigate the rigors of Canada. "One reason is that she meets every one who approaches her with a sweet kindness, perfectly unaffected and thoroughly charming. She behaves like a fine lady without the stiff *hauteur* of some of her royal relatives. She is in every respect an admirable woman, fond of art and literature, frank, generous, and large-hearted."

The financial world is very naturally disturbed by the failure of the Bank of the City of Glasgow. The liabilities of that institution amount to \$50,000,000. Its circulation, \$3,250,000—said to be much more—is secured in a way to prevent any ultimate loss to the note-holders. 'Tis the old story of bad investments and inadequate securities. Its great losses have been through houses in the India trade.

"The Anglo-Saxon race," says a Parisian correspondent of the *Nation*, "as represented by the English in our century, has shown a remarkable capacity for the administration of an impartial justice among the most various races, as well as a capacity for improving the system of taxation. Justice and moderate taxation are the two greatest boons which races like the Asiatic races can hope for." It is this view of England and her work which makes us glad of her protectorate in Asia Minor.

W. H. Mallock has been considering "Lucretius," the great philosophic Roman poet, from a scientific point of view, and he says of him: "Indeed, so like is much of his general language to what we hear continually in our own day, so inspired does it seem to be with the same animus, that we might at times almost fancy he was Professor Tyndall, or one of the two Mills, confuting the arguments of Paley or of Butler, or deriding the narratives of the Book of Genesis." The science of Lucretius is, however, wholly without value, presenting in that respect a complete contrast to modern teachings.

The Hanlan-Courtney single-scutt race came off at Lachine, near Montreal, the day after the one set for it. Twenty-five thousand persons went away disappointed the first day; 7,000 were delighted the next. The men were in good condition and rowed splendidly—Hanlan, the Canadian, winning by a length and a half. Distance five miles; time 36 minutes 22 seconds; stakes \$11,000. If there had been no outside betting we might have been reasonably sure of a fair test of skill and endurance. As it was, a great deal of money was lost, and the losers complain that they were sold. Let them meditate, "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man."

George Alfred Townsend, who writes as if he knew everybody's great-grandfather, speaks thus of Vermont's great Senator: "Edmunds is the Republican Bayard, coming from a State too small to afford Presidential nomination. He is, nevertheless, the best equipped man in the United States Senate since the death of William Pitt Fessenden, and in the general attributes of debate, lawyer, political manager and punisher of evil things, is a master man. He turned the face of legislation against the Government Railroads, with Thurman's assistance, and it made Thurman his party's leader, though Edmunds was the mischievous genius of the attack. Few people know this man. He passes generally for being aristocratic and austere, whereas he is convivial and was humbly born. He has the accomplishments of a good fellow, a turn for poker, a liking for punch, interest in a fast horse and pleasure in anecdote. But he is never around careless places, being a man of industry and work, and so the public outside of the Senate gets no 'focus' on the humor part of him. Scandal has never so much as dusted him; his courtesy is of a good neighborly sort—not ostentatious like Blaine's, agile, obstructive, unique, sound, partisan, faithful, Edmunds remains, after a decade, at the head of the Senate at the period when the Republicans are to lose it. His hand is found everywhere in our legislation, like the hidden hammers of the piano moving among the wires, though the player seems impassive. I am sometimes reminded of Disraeli twenty years ago, when opposing Palmerston in Parliament, as I watch Edmunds skirmishing to keep the advantage."

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By WILLIAM ALFRED HINDS.

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CONTENTS.

Community Directory, The Harmonists, Separatists of Zoar, Bethel Community, Aurora Community, Amana Community, Icarian Community, The Shakers, Oneida Community, Wallingford Community, The Brotherhood of the New Life, Inductions, Other Socialistic Experiments, Characteristics of American Communism, the Communist Standard of Character, Community Leadership, Articles of Association of the Harmony Society, Articles of Association of the Separatists' Society, Covenant of the Oneida Community, the Shaker Covenant, Illustrations: *Mount Lebanon, Oneida Community, John H. Noyes*.

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